

## A Prejudice Revealed

Further to the somewhat antinomian text *An Infectious Phantasy* {1} we provide here some more recent screenshots from some social media posts about David Myatt where the phantasy about him is again publicly expressed. As noted in that Phantasy text:

"Those familiar with logical reasoning, probative evidence, and primary sources in the course of scholarly research will arrive at their own conclusions, while the far more many who believe the phantasy and spread it to others often by impersonal means such as social-media, podcasts, and the news media, will doubtless continue to believe and continue their proselytizing."

If the history of opposition to the phantasy about Myatt on social media is anything to go by the next step will be to try and get the "offending" account personally suspended so that believers in the phantasy can continue to peddle it without opposition. Which of itself is interesting and indicative, and they, the phantasists, may have unintentionally given the game away when one of them wrote, vis-à-vis the 'oxfordian' social media account, that they "correctly identified [it] as a threat."

**timebanditry.bsky.social** @timebanditry.bsky.social · 21h

↩ Reply to you

And you responded "where is the proof that I'm a Nazi though." Noone called you one or made any public statement of moral judgement about you until you came here protesting too much about stuff we were not directly talking about you just because you saw us correctly identifying you as a threat 3/3

Note the phrase "not directly talking about" Myatt even though the social media thread began with this:

One of the weirdest figures of our generation is David Myatt. I have been condemning his actions and the actions of his group for a long time but it seems that they egregorial forces have become bigger and bigger specially with the massiveness of social media.

and the reply:

**oxfordian23.bsky.social** @oxfordian23.bsky.social · 9d

Define "weird" in terms of your blurb and images. Is his philosophy of pathei mathos weird? Is his post 2012 rejection of all extremism weird? Are his two essays about the Moral Problems of National-Socialism weird? [davidmyatt.wordpress.com/moral-proble...](https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/)

URL: <https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/>

There then followed the usual accusations that 'oxfordian' was Myatt leading to three anonymous antifascists to produce one of their scores of podcasts which they had devoted to the phantasy:

7 days ago · 303: Dispatches from that Satanist Dotard The boyzies catch ole' David Myatt out on social media again and check in on their beloved mascot.

### Why Bother?

Why bother with what is merely one of thousands of argy-bargies on social media this year alone? Because it seems to a few of us to be symptomatic of the iniquitous ones {2} who in these modern times use social media, and other means of rapid communication such as podcasts, to - often anonymously - disparage, and spread disinformation, hearsay, and phantasies about individuals they politically disagree with or for whatever reason have or have developed a prejudiced or zealous view of. For such iniquitous ones certain things are 'self-evident' and they seem to be unwilling or unable to consider or judge matters by the civilized standard of fairness which in the matter of individuals is to rationally consider the 'other side of the story' and thus judge those individual only on the basis of probative evidence.

An apposite example is:

But you are Myatt and we both know it. The probative evidence is this conversation where you display all the verbal tics distinctive of Myatt including asking for "probative evidence" of the self evident

With a suitable riposte:

**oxfordian23.bsky.social** @oxfordian23.bsky.social · 10d

↩ Reply to timebanditry.bsky.social

Really? A primary source is, in terms of scholarship, probative evidence re a person or a group. Perhaps you should read DM's "A Neglected Aspect" (on his blog) or something such as [archive.org/details/fair...](https://archive.org/details/fairness-and-fallacies)

URL Neglected Aspect, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>  
URL Fairness And Fallacies, <https://archive.org/details/fairness-and-fallacies>

Given that a recurrent statement made by Myatt's detractors is that he has "never distanced himself" from his Nazi beliefs, we have with permission included as an Appendix pages 40-43 from Rachael Stirling's monograph *The Peregrinations Of David Myatt: National Socialist Ideologist*, published in 2021. {3}

Selann Ibotæ, et allæ  
December 29, 2024

### Screenshots



**timebanditry.bsky.social** @timebanditry.bsky.social · 20h

↩ Reply to you

Your litany of complaints and harumphing objections is too incoherent to really respond to, but the short version is that there are two issues you are conflating. 1) You are David Myatt. STFU. You obviously are and your games do nothing. 1/3

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**oxfordian23.bsky.social** @oxfordian23.bsky.social · 2h

Obviously are? That's just a phantasy with no actual evidence, in the real world, to support it. [archive.org/details/soci...](https://archive.org/details/social-media-accusations)

URL: <https://archive.org/details/social-media-accusations>

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**timebanditry.bsky.social** @timebanditry.bsky.social · 20h

↩ Reply to you

You can't follow the thread because you are not as smart as you think you are and because you can't separate being correctly identified from an attack on your self perception as a cunning nazi intellectual and trickster god-poet who is duping people. You aren't. Your protests mean nothing. 4/3 lol



**oxfordian23.bsky.social** @oxfordian23.bsky.social · 12m

Cunning nazi intellectual? Trickster? That phantasy about David Myatt again which includes the unproven accusation, the attack, that I'm DM. Your clinging to a phantasy about DM, and failure to answer questions asked, is indicative and informative. Argumentum ad hominem seems to be your shield.

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**timebanditry.bsky.social** @timebanditry.bsky.social · 18h

↩ Reply to you

2) David Myatt is a fascist who never satisfactorily distanced himself from his Nazi beliefs or holocaust denial at any point, even since he started platitudinously "rejecting all extremism" circa 2013.

What happened in this thread is we were clowning on you for obviously being David Myatt (2/3)

**oxfordian23.bsky.social** @oxfordian23.bsky.social · now

David Myatt publicly distanced himself from nazism but perhaps you believe without any scholarly evidence from primary sources that such public writings were just him 'playing games' or being deceptive or whatever. Here's one such writing and a screenshot from another: [archive.org/download/dwm...](https://archive.org/download/dwm-moral-problems-ns/dwm-problems-ns.pdf)

URL: <https://archive.org/download/dwm-moral-problems-ns/dwm-problems-ns.pdf>

Screenshot:

**Some Quotations About Adolf Hitler, National Socialism, and Racism,  
From The Writings of David Myatt**

"As a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love."

*Ethos of Extremism: Some Reflexions on Politics and A Fanatical Life, Part One (2012)*

It seems to me, as a result of both my experience of various religions and my reprehensible four decades as an extremist (infandum renovare dolorem), that extremists – of whatever extremism – lack or scorn the virtues of empathy and humility. Thus they, and the extremisms they uphold or represent or believe in or bring-into-being, are hubriatic, unbalanced, intemperate, and devoid of humility and that appreciation of the numinous which is or which can be the genesis of humility.

As I mentioned in Pathei-Mathos – A Path To Humility:

"The discovery and knowing and thus the appreciation of the numinous by individuals, in a life-changing and thus often reformatory way, is frequently the result of pathei-mathos, and which pathei-mathos can incline individuals toward their own uncertainty of knowing and thus toward a certain personal humility. A personal humility which I personally believe manifests – which is – the essence of the numinous and thus the essence of our humanity, of our nature as human beings capable of reason, compassion, love, honour, and gentleness; human beings who have the ability to choose not to commit the error of hubris; the ability not to do what is harsh, dishonourable, hateful, violent; the ability to refrain from inflicting suffering on other humans and other living beings; the ability to be empathic and thus appreciate the connexion we are to all Life, to ψυχή."

URL: <https://archive.org/download/quotes-hitler-race-myatt/quotes-hitler-race-myatt.pdf>

## Footnotes

{1} By antinomianism/antinomian is meant:

Defiance of, or opposition to, the customs, the beliefs, the authority of the modern nation-State with its idées fixes which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command.

Modern antinomians include some anarchists and nihilists; some adherents of Left Hand Path Western



Occultism; and some adherents or followers or advocates of what are deemed by modern nation-States to be 'heretical', deprecated, or are outlawed, such as 'historical revisionism', National Socialism, and even what some American States have now outlawed such as access to abortion, the promotion of homosexuality in schools and in books, and performances by 'drag artists'.

The offending text *An Infectious Phantasy* is currently at <https://archive.org/details/social-media-accusations>

{2}

**Inquination** (inkwinē'jən). Now rare. [ad. late L. *inquinātiō-em* (Vulgate), n. of action from *inquināre* to INQUINATE. Cf. obs. F. *inquination* (Godef.).] The action of polluting, defiling, or corrupting; polluted condition. Also (with *an* and *pl.*), a defilement, a defiling agent. *lit.* and *fig.*  
1447 BOKENHAM *Seyntys* (Roxb.) 257 For the kynde of lyht ys .. That .. It dyffoundyth the self wyth owte inquynacyoun. 1582 N. T. (Rhem.) 2 *Cor.* vii. 1 Let us cleanse our selves from al inquination of the flesh and spirit. 1626 BACON *Sylva* § 676-7 Their Causes, and Axiomes..are meere Inquinations of Experience, and Concoct it not. 1665 NEEDHAM *Medela Medic.* 410 A venemous Miasma or Inquination affecting the bloud. 1710 T. FULLER *Pharm. Extemp.* 293 It ..obliterates putridinous Inquinations. 1890 J. H. STIRLING *Gifford Lect.* xii. 220 [This] saves God from any derogation of direct intromission with the inquination of sense.

{3} Printed edition: ISBN13: 9798392990900, 2023. Gratis open access pdf: <https://davidmyatt.wordpress.com/wp-content/uploads/2021/12/dm-ns-ideologue-second-edition.pdf>

Appendix

David Myatt's Criticism Of Hitler And Of National Socialist Germany

The following text is an extract (pp.40-43) from Rachael Stirling's monograph *The Peregrinations Of David Myatt: National Socialist Ideologist*, published in 2021, which documents Myatt's decades as a neo-nazi (1968-1998), his Islamic writings (2000-2008) and the development of his mystical philosophy of pathei-mathos (2010-2017).

The monograph is available at: [https://archive.org/download/myatt-peregrinations-ideologist\\_202112/dm-ns-ideologue-second-edition.pdf](https://archive.org/download/myatt-peregrinations-ideologist_202112/dm-ns-ideologue-second-edition.pdf)

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Hitler And National Socialist Germany

In 2015, Myatt, in reference to his National Socialist decades, wrote that his "thirty years of involvement - as with the involvement of so many others, post-1945 - can be usefully summarized: acribus, ut ferme talia, initiis, incurioso fine."  
{1}

A year earlier, In 2014 and in reference to his recent published writings about his new philosophy, he was asked about his change of views and his reply was that his recent writings:

"are just my attempts to answer particular philosophical and metaphysical questions which interest or perplex me; attempts to understand myself and my extremist past (and thus understand extremism itself), and attempts to express what I believe I have, via pathei- mathos, come to understand and appreciate. Thus, I make no claims regarding the worth or the importance of these personal and philosophical musings, with such dialogues, musings, and correspondence published mostly because expiatory but also because (being honest) of vanity in the hope that some of them may possibly, just possibly, be of some interest to a few individuals interested in such philosophical and metaphysical questions or interested in understanding extremism and its causes. But if no one takes them seriously, it does not matter, for they have assisted me in understanding myself, in recognizing and acknowledging my past mistakes and the suffering I have caused, and aided my move from extremism toward developing a mystical and personal weltanschauung imbued with a muliebral ethos.

Personally, I would not describe my peregrination as 'changing my views often and frequently', given only three permutations in forty years, two of which – being different varieties of extremism – could be considered, in some ways, as somewhat similar. For thirty of those years (1968-1998) I was a dedicated often fanatical National Socialist activist and ideologue, someone who placed 'the cause' before his own personal life [...]

In the Autumn of 1998 – as a result of travels and experiences in Egypt, the Middle East and elsewhere, undertaken between 1988 and 1998 – I became and remained for almost a decade a Muslim; someone who strove to honour his Shahadah even after a personal trauma but who finally – and only after some three years of interior conflict – placed the insights painfully wrought from that pathei-mathos before a stubborn

adherence to something he no longer believed in because he had begun to develop his own weltanschauung.

Thus my own description of my peregrination would be something such as: a strange journey leading to a rather humiliating personal learning after some forty years of diverse experiences and hubris." {2}

He then explains what in my view is fundamental to his criticism of Hitler and The Third Reich: his re-evaluation of honour and his understanding of extremism.

"The concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos.

What has changed is my interpretation of honour. Until recently, it was always, for me, an idea and an ideal; that is, an abstraction. Furthermore, an ideal is often codified, or expressed, by means of the written word – I certainly tried to codify honour during my NS decades – and codifications are usually the view of one person, and thus fallible, and often open to interpretation.

A recent interpretation of mine in respect of honour was in my philosophy of pathei-mathos:

"The personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἀρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη."

That is, my understanding now is that, like empathy, honour can only be personal; an expression of our own φύσις." {2}{3}

However, it is perhaps relevant that Myatt's criticism of Hitler and of National Socialist Germany is prefaced with the statement that it is criticism of "the National-Socialist weltanschauung, as manifested in National-Socialist Germany," although it is more correctly a criticism of Hitler, of National Socialist Germany and of Großdeutsches Reich, and was written during the period before he had completed refining his earlier "numinous way" into his philosophy of pathei-mathos which refinement resulted in him discarding much of that 'numinous way'. Regarding that process of refinement, he explained that since:

"the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develop that 'numinous way'.

Mistakes and detritus because for some time, during the development of that 'numinous way', I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State. I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei – of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one's own uncertainty of understanding and of knowing. The year-long (2011-2012) process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the philosophy of pathei-mathos." {4}

Unsurprisingly, Myatt framed his 'numinous way' criticism of Hitler and National Socialist Germany in terms of Ancient Greek literature and mythology, referencing Sophocles and the Ἐρινύες:

"In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη – as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον – that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες

took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύε." {5}

He then quotes Sophocles in Greek, provides - in a footnote, his own translation and a reference to the text {6} - and ends with a apt mention in respect of Großdeutsches Reich of the Oresteia by Aeschylus:

ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὄδε,  
ὃς τὰ κλείν' αἰνίγματ' ἦδει καὶ κράτιστος ἦν ἀνὴρ,  
οὗ τίς οὐ ζήλω πολιτῶν ἦν τύχαις ἐπιβλέπων,  
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.  
ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν  
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν  
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών.

You natives of Thebes: Observe - here is Oedipus,  
He who understood that famous enigma and was a strong man:  
What clansman did not behold that fortune without envy?  
But what a tide of problems have come over him.  
Therefore, look toward that ending which is for us mortals, To observe that particular day - calling no one  
lucky until,  
Without the pain of injury, they are conveyed beyond life's ending.

Oedipus Tyrannus, vv. 1524-1530

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a mis-  
understanding of human nature, and he himself shown, despite his remarkable achievement of gaining  
power, as lacking a reasoned, a well-balanced, judgement (σωφρονεῖν) - since such a balanced judgement  
would, as Aeschylus explained in the Oresteia, reveal that πόλεμος always accompanies ὕβρις and that only  
by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal  
Zeus) could the tragic cycle of ἔρις be ended.

Myatt thus understands Hitler, National Socialist Germany and Großdeutsches Reich in terms of not only his own  
philosophy of pathei-mathos but more philosophically in terms of Aeons: of the rise and fall of nations, the rise and fall  
of Empires, of temporary military conquests and of transient leaders and τυραννίς: transient sovereignty. Given that  
National Socialist Germany lasted for only a decade and Großdeutsches Reich just three years, this Aeonic perspective  
seems apposite.

Rachael Stirling  
Oxonia  
October 2021

{1} *Questions For DWM, 2015*, <https://davidmyatt.wordpress.com/questions-for-dwm-2015/>

The Latin quotation is from Tacitus, *Annales*, Book VI, 17.

{2} *Some Questions For DWM*, <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

{3} The Myattian phrase "balanced by σωφρονεῖν and in accord with δίκη" requires some explanation given Myatt's  
particular use of those two Greek terms.

In his 2017 essay *One Perceiveration* - <https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-perceiveration-v5.pdf> - he as exegesist writes that he uses:

"σωφρονεῖν in preference to σωφρονέω/σωφροσύνη and attribute to that Greek word a particular  
philosophical meaning - 'a fair and balanced personal, individual, judgement' (that is, thoughtful reasoning,  
or wisdom) - rather than the English meaning now associated with the transliteration sophrosyne which is  
'soundness of mind, moderation', thus avoiding the English word 'mind' with all its post-classical and modern  
interpretations philosophical and otherwise."

In the same essay he explains his understanding of δίκη:

"Depending on context, δίκη could be the judgement of an individual (or Judgement personified), or the  
natural and the necessary balance, or the correct/customary/ancestral way, or what is expected due to  
custom, or what is considered correct and natural, and so on.

A personified Judgement - the Δίκη of Hesiod - is the goddess of the natural balance, evident in the  
ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, δίκη, is 'in accord  
with', has the nature or the character of, what tends to restore such balance after some deed or deeds by an  
individual or individuals have upset or disrupted that balance. This sense of δίκη as one's ancestral customs  
is evident, for example, in Homer (Odyssey, III, 244).

In the philosophy of pathei-mathos, the term Δίκα - spelt thus in a modern way with a capital Δ - is  
sometimes used to intimate a new, a particular and numinous, philosophical principle, and differentiate Δίκα

from the more general δίκη. As a numinous principle, or axiom, Δίκα thus suggests what lies beyond and  
what was the genesis of δίκη personified as the goddess, Judgement - the goddess of natural balance, of the  
ancestral way and ancestral customs."

{4} *Concerning The Development Of The Numinous Way*, <https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way/>

{5} *Some Philosophical and Moral Problems of National-Socialism*, <https://web.archive.org/web/20200807130346/https://www.davidmyatt.info/dwm-problems-ns.pdf>

The quotation ὕβρις φυτεύει τύραννον is from Oedipus Tryannus by Sophocles. In a footnote Myatt gives the context for Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες and provides his own translation:

τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.  
Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες

Who then compels to steer us?  
Trimorphed Moirai with their ever-heedful Furies.

Aeschylus (attributed), Prometheus Bound, 515-6

{6} For the convenience of readers I have included the translation, and reference, in the quoted text.